command, the knower. A knowledge also arises.
that this mind-substance manifests the mental being,.
is its own expressive substance and the mental
energy is its own consciousness-force, so that it is
reasonable to conclude that all mind determinations
arise from the being of the Purusha. But this con-
clusion is complicated by the fact that from another
view-point our personal mind seems to be little
more than a formation of universal Mind, an engine
for the reception, modification, propagation of
cosmic thought-waves, idea-currents, will-suggestions,.
waves of feeling, sense-suggestions, form-suggestions-
it has no doubt its own already realised expression,.
predispositions, propensities, personal temperament
and nature; what comes from the universal can only
find a place there if it is accepted and assimilated
into the self-expression of the individual mental
being, the personal Prakriti of the Purusha. But
still, in view of these complexities, the question
remains entire whether all this evolution and action
is a phenomenal creation by some universal Energy
presented to the mental being or an activity imposed
by Mind-Energy on the Purusha's indeterminate,
perhaps indeterminable existence, or whether the

whole is something predetermined by some dynamic
truth of Self within and only manifested on the
mind surface. To know that we would have to
touch or to enter into a cosmic state of being and
consciousness to which the totality of things and
their integral principle would be better manifest
than to our limited mind experience.